the indispensable condition for the making of human greatness.
Take away all suffering and wrong and surely heroism would
be blotted out of the history of humanity. It is not a
sickly and monastic saintliness that springs from the soil
of pain but all that we include under the term ' manliness.'
Besides, pain is not an end in itself, but a means to an end
and its end is a benevolent one. The character of pain itself is
such as to indicate that its Author must be a Benevolent
Being—One who does not afflict for His own pleasure, but
for His creatures' profit. At the same time, it should be
noted that, as Emerson says, " Providence has a wild rough
incalculable road to its end and it is of no use to try to white-
wash Its huge mixed instrumentalities, or to dress up that
terrific Benefactor in a clean shirt and white neck-cloth of
a student of divinity/'

Sorrow like pain is equally unwelcome. We dread its
approach. The most common type of sorrow is that of the
frustration of our self-will, of our efforts, the disappointment
of our hopes and desires. By the very sorrow which the
frustration of our excessive self-will creates, God intends
us to learn how foolish we are to be our

own tormentors and
to fix our hearts and hopes on the
attainment of forbidden
or impossible things.

As regards the sorrows 0:6 contrition,
repentance and
"emorse, if we are responsible for our
actions at all, we must
accuse ourselves of having been the cause
of our own sorrow.
We cannot blame God for it.

Sorrow like pain is a sentinel warning
us that something
is wrong and needs putting right. " God
doth not afflict
us willingly, nor from His heart doth He
grieve the children
of men." He sends us sorrow that we may
avoid those
wrong actions which cause sorrow. It is
sorrow which
teaches us when riches increase, not to set
our hearts upon
them, when our earthly desires, however
lawful and pure